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WEEKLY REVIEW.

—When a gentleman denies a charge, then all other gentlemen are bound to believe the denial. This remarkable dictum was propounded by Dr. Dallas, at the meeting of the University Senate, in his defence of the St. Xavier professors. Suppose the charge brought is to the effect that the party has done something inconsistent with his character of gentleman, what then? Suppose the charge is that a breach of trust has been committed; this is a form of falsehood, falsehood in act; why should we be required to believe that it is impossible for the party to lie in words? This is certainly an extraordinary axiom for a lawyer to lay down, and marvellously convenient in cases like that which has drawn such attention towards the Professors in St. Xavier's.

—Diogenes, who sent us a long unauthenticated letter, scolding us for our notice of a recent pamphlet on the Book of Enoch, is vexed because we did not publish it in full. We have but little space at our command, and we find no difficulty in filling it with matter more likely to be useful and acceptable to our readers than the letter of *Diogenes*. We did all that he could fairly demand, extracted the arguments and noticed them. The *Bombay Gazette* and *Indian Statesman* have given a place in their columns to the letter, and have also kindly published our reply, so that their readers can judge whether or not we did injustice to anybody. *Diogenes* thinks we had no business to speak of 'The Day and the Hour' if we were without a copy of the book. We saw and read and reviewed the book when it appeared; if, instead of quoting from memory the other day we had had the book itself to refer to, our argument would have been very much strengthened, and *Diogenes* would have had an additional cause of vexation.

—The precise results of our late Census are not yet published, but it is understood that the population of Bombay is only about 650,000.

—Many of our readers will remember that the late Rev. Adam White lost his life while endeavouring to stay the ravages of cholera in Sassoor, 18 miles from Poona. He caught the disease and died shortly after reaching Poorundhur. His widow and friends in Scotland have for many years maintained a mission school in Sassoor (under the Free Church Mission, Poona). A youth, studying in this school, said to be about 17 years of age, the son of a Patel, having lately expressed his determination to become a follower of Christ, a great excitement ensued; immense numbers of people assembled in front of the school-house; the Rev. Mr. Angus was summoned from Poona; after examination by the Mamlutdar, the youth, having persisted in his resolution to be a Christian, was made over to Mr. Angus, and by him brought to Poona, on the 7th. On the 9th, the lad happened to go outside of the gates of the mission premises, where he was seized by a number of his townspeople and carried off by main force. Mr. Angus was happily enabled to track the youth to a house where he was confined, made his way in, seized him and brought him forth, where he was set upon by several hundred men. Mr. Angus succeeded however in retaining his hold of the boy, until the Police appeared and liberated the two from the mob. We are indebted for these facts partly to the *Indian Statesman* and partly to a private letter.

—On the first Sunday of this year the number of new members propounded for admission to the Metropolitan Tabernacle (Rev. C. H. Spurgeon's) was 118. The total membership is about 4,084.

—In the *Christian* we fine some notice of a Miss Robinson, a remarkable Christian worker among soldiers. She has a confirmed spinal complaint, that would be a sufficient excuse for lying all day on a sofa, is in constant pain and the depression incidental to a malady which makes hopefulness impossible, and goes about with a body cased in steel; yet, during the last year the account of her work stands thus: Lectures and meetings addressed 167; aggregate attendance at these, 23,077; signatures obtained to the pledge, 729; books, papers, cards, &c., given to soldiers, 23,450; letters written, 977. The details of her work are most interesting and remarkable. She visits the soldiers in their barracks, reads the Bible to them, converses with them, does what she can to lead them to Christ, and has had great success. How many ministers and chaplains, in excellent health, lag far behind this poor sick lady? This is a believer of the stamp described in Hebrews xi. 34, who 'out of weakness were made strong.' And what specially deserves to be noticed is that all her Christian activity springs not from a desire to obtain peace, or to work out a righteousness of her own, but from a revelation of the love of God in Christ made to her some years ago, filling her with joy and peace in believing and leading her to tell to others what a Saviour she has found.

—A paragraph that is going the round of the English papers, begins thus:

> "The biggest comet that ever was seen has just been discovered by M. Plantamour, Professor of Astronomy at Geneva. What is more to our purpose is the fact that the comet aforesaid is darting with immense velocity in a straight bee line for this unhappy globe, into which it is to crash on the 12th of August next."

The biggest comet ever seen is apparently a new comet. On the 12th of August the earth will be 180 millions of miles away from the place where it was last month. No astronomer could calculate six months in advance the place of a comet of unknown orbit and periodicity, as we suppose this to be.

—What do our readers think of "a clergyman who, Sunday after Sunday, demolishes the 39 Articles which, by his ordination vow, he solemnly engaged to teach, uphold, and defend; who dispenses the sacrament of the Lord's Supper, and yet does not believe in the words of its institution,—does not believe that Christ shed his blood for the remission of sins; and who, preaching on the death of the Viceroy said that Shere Ali was prompted to take away the life of the Viceroy by the same spirit that actuated Abraham when he set out to offer up his son Isaac,—a spirit of 'religious fanaticism'?"

—A Brahmin in Poona who had been for some years convinced of the truth of Christianity, has been lately led to confess Christ in rather a singular way. He has three daughters, the two eldest aged at the present time six and nine years, and the wife insisted that these should be married and was taking steps herself to have them married, as the father was opposed to it. The father then brought the children to the Rev. Mr. and Mrs. Ross, that they might be placed in the girls' boarding-school under the care of Mrs. R., and himself applied for and received baptism. He had been in communication with Mr. Ross for a considerable time before this. We understand that he was a scholar in the Free Church Mission School some ten years ago. It is matter of thankfulness that the daughters have been saved from being sacrificed by their marriage in infancy to heathen husbands, and that the father has been enabled to confess Christ before men. Let prayer be offered for the wife that she may at length receive the Saviour whom she has so long rejected. Her husband was ready a year ago to embrace Christianity, but delayed in the hope of winning his wife.

—The Mission Meeting under the direction of the Bombay Missionary Conference was very interesting. The Rev. Mr. Deimler favoured the meeting with a survey of the work among the Mahomedans of Bombay, and gave an account of the conversion and baptism of the grandson of the late Emperor of Delhi, left a child at the time of the re-capture of that city, September, 1857. He was on his way to Mecca, when he heard the Gospel in Bombay, and was led to embrace it. The Rev. Mr. Harding gave an account of the work of the American Mission in Bombay, and mentioned before closing that he had been much cheered within the last month by evident tokens of the outpouring of God's Spirit upon a meeting conducted by him, resulting in the conversion of a number of persons. The Rev. Mr. Carss, who was to have spoken on the subject of Mission Educational work, deferred doing so till the next meeting. The Rev. Dr. Wilson presided, and made some pertinent remarks at

the close. Several prayers were offered in the course of the evening.

—We have been favoured with the following: Report of the Bombay Auxiliary Bible Society; Report of the Wesleyan Mysore Mission; The Trinity of Worlds, by Capt. W. A. Baker, R.E.

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FRUIT OF THE SPIRIT.—KNOWLEDGE.

Paul tells us in Colossians that the new man is renewed in knowledge after the image of Him that created him. We have not merely to be renewed in heart, we must be renewed in knowledge. 'They shall all be taught of God,' said the prophets concerning the people of God. What we learn without God we have to learn over again. But are we not compassed about by phenomena, by the materials of knowledge, and have we not the natural faculties necessary for the comprehension of these, and does not this knowledge abide with us? Has it not a reality? Is it not genuine as far as it goes?

"The fear of the Lord is the beginning of knowledge." (Prov. i. 7.) We must know God, and his will concerning us, and the true needs of our nature, and what is before us, in order to know anything aright. If you employ time given you for one purpose in the prosecution of another, your acquisitions will only prove a snare to you. You may acquire a thorough insight into the habits and organization of snails, but if God had appointed a different lesson for you to learn, your information has only displaced something better. Men must know God in Christ before they can know the right relations of anything, and knowledge that is not consecrated to God is knowledge under a ban. Seek ye first the kingdom of God and his righteousness, and all things needful shall be added.

Men know not themselves till they come to Christ. They must know the standard before they can know the deviations from it. They must know what God intended they should be when He created them, before they can understand the measure of their sin, folly, and self-will. In Christ they see what God had in view in creating man; to know what I was to have been and might have been, I look to him who was holy, harmless, undefiled, and separate from sinners, and thus I discover the measure of the moral ruin which I have brought upon myself by preferring my own will to that of God. But if a man does not know himself, what does he know?

Men know not their privileges till they come to Christ. They are called to glory, honour, and immortality; to holiness and felicity, and to the God-like power of saving their fellow-men. Even in the minds of the greatest philosophers, how many unsolved problems there are, which are clearly comprehended by the believer in Christ. The philosopher thinks there may be a life beyond this, but is not sure; thinks there may be sinless abodes, but has no certainty on the subject; thinks there may be forgiveness of sins, but cannot positively assert it; and so with regard to many other things he has speculations and conjectures and theories; but knowledge? no, that he has not. The believer *knows* that his sins are forgiven; that Christ is his present, all-sufficient Saviour; that Christ will never forsake him; that God will give him all he needs for Christ's sake; that all things shall work together for his good; that he has a building of God, a house not made with hands, eternal in the heavens. We know that we have passed from death unto life; we know the love that God hath towards us; we know that the whole world lieth in wickedness; thus speaks John in his epistle, and he goes so far as to say, We have an unction from the Holy One and know all things. This may mean that we know all things necessary to our happiness and to the fulfilment of our duties; or rather, probably, that the Holy Spirit is ours, and He is all-knowing, and he is so intimately identified with us, that all that is His becomes ours according to our need and our faith. (See also iii. 9.)

We know the Scriptures. The believer has the key that unlocks them. His great concern is to do his Father's will; God has promised to show it plainly to all who have a heart to obey it; and the believer, no matter how untaught in other respects, may confidently expect to attain to the knowledge of his Father's will concerning him. How futile is all other knowledge? A man that does not know what his Creator would have him to do, only makes himself ridiculous in the eyes of sensible beings, by the parade of his great erudition, his vast attainments. How inconceivable the folly of one who, when asked in the judgment-day, if he had done the will of God, should make answer, I know ten languages; I was senior wrangler; I wrote a great poem; I amassed a fortune.

The disciples of Christ know the path of safety through the world. Men occupy themselves with temporal dangers and physical evils; discover what is noxious to health and property; but the crowning evil of all, sin, is neglected by them; and upon this evil hang all the others. The believer knows his true enemy and arms himself against it. Of what advantage is it to a man to pick up two or three stones out of a pathway and throw them over the hedge, if that path leads to destruction? All the devices that preclude attention to the supreme desideratum, union with God, are harmful. Men on board of a ship in the middle of the ocean, need to know in which direction to steer; they may sail away from the direction they want to seek; they may drive the ship on unseen rocks; there may be many very accomplished and erudite persons on board, but their knowledge will all go for naught, till some one finds out the thing they want, makes known where they are, the points of the compass, and the direction of their desired haven.

Men write a Cosmos, a description of the universe, and leave out God. Oh what a dreary Cosmos it is, for the soul touched with a sense of the preciousness of God's love! What a strange thing it would be if God, the Supreme Teacher, were to give His best gifts to those who ignore Him and their obligations to live for Him. We may be sure that He has constituted both the spiritual and the material world in such a way that men will never get hold of the truth until they seek it in God's way.

Christian, are you adding to your virtue knowledge? Are you a *student* of God's word? Do you greatly value what the Spirit of truth shows you in the Scriptures? Do you treasure it, guard it against the larcenies of time, use it as you have opportunity? You are a disciple of Jesus; and that means, a learner. Paul, even in the last years of his life, counted all but loss for the excellency of the knowledge of Christ. We have to do battle with a skilled enemy, well acquainted with our weaknesses, our vulnerable points; we need no common amount of knowledge to be able to cope successfully with him. But be sure that what you bring home daily, is indeed knowledge, the coin of the kingdom. There is a great deal of spurious currency in these days; many books on religion, books professing to explain the dark things of the Bible, which only give you crotchets instead of God's truth, and shut up some window of the mind by which salutary light might have reached you. Knowledge is power; the knowledge Christ imparts has power connected with it; it will capacitate you to subdue sin, resist temptation, win men to Christ, and gladden your fellow Christians; will reveal God's love to you, and enable you to walk in love towards others.

EVERLASTING PUNISHMENT.

A letter in our correspondence columns gives a sketch of the views of the Prebendary of Cork regarding Future Punishment, and of the arguments used in support of them. We have read the book to which our correspondent refers, and cannot deny that the author manifests a desire to do justice to the various utterances of Scripture on the subject. The scriptural doctrine of eternal punishment as commonly understood is a great stumbling block, and has contributed not a little to the scepticism that prevails. The great cause of this offence is the very different view of sin that man entertains from that which God entertains. So long as the sinner refuses to receive the Bible account of sin, he will naturally find it hard to believe in the punishment decreed against it. Apart from this, many find it very distressing to think that the vast multitude of all nations who die unreconciled to God, should continue for ever in a state of torment, and they wonder that a God of love should bring such immense multitudes into the world, generation after generation, knowing that they will live a life of sin, die in their sins, and go to eternal misery. The Christian knows that God is a God of love. He knows also that God is a God of truth; loyalty towards God requires him to receive, humbly and without cavil, whatever is written in the Book, and to be thoroughly persuaded that all the ways of God are holy and admirable, assured that whatever may now be unexplained, shall be made plain hereafter. The Gospel that has made him acquainted with God's grace, and given him his rapturous sense of God's love, is the very Gospel that is commanded to be preached to every creature, that whosoever will may have life and not perish, thus showing that men are under wrath and in danger of eternal condemnation, and in need of the salvation of Christ.

The parable of the pounds may illustrate this. The servants of Christ have the knowledge of Christ, the Saviour of all who come to him, and they are in the world to communicate this saving knowledge to others. His faithful witnesses are in the last day accompanied by many others saved through their testimony. They believed the Saviour in what he told them of the dreadful doom impending on all who died in their sins,

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and instead of quarrelling with this latter truth rejoiced that they had a God-given means of neutralizing it, a Gospel of free grace to proclaim. So they saved many; their pound became ten pounds. But behold another servant, unworthy of the name, who thinks a great deal more about the doom denounced than about the salvation provided; who indulges a cavilling spirit and thinks the Master harsh, austere, unjust; doubts whether such a punishment will really be executed; and the consequence is that he saves nobody, not even himself, hiding the Gospel committed to him in a napkin, and substituting a Gospel of his own, one that leaves sinners in their sins. There can be no question as to which of these is the most loyal towards God and the most kindly to his fellow-men.

We agree with the Rev. Mr. Constable that man's nature is not by virtue of its own essence, immortal. We do not believe that any creature has a hope of continued existence apart from the promise of God to keep him in being. This distinguishes creaturehood from Creatorhood. God is ever existent, by virtue of his own essence. Of him, through him and to him, are all things. He only hath immortality. In other words we do not believe that when God created intelligent and moral beings, he put out of his hand the power to take away existence from them. We do not find it so written in the Book; this doctrine of immortality is Plato's. But does God intend that any such beings shall ever cease to exist? This is the question. The author of the pamphlet, and our correspondent, take the affirmative view. They admit the eternity of future punishment; and say that the privation of life and blessedness is *punishment*.

We are free to confess that there is something terribly appalling in the thought that many thousands of millions of human beings are to spend an eternity in suffering the torments of hell. It is not a thought that any man can take in; perhaps no man ever could take in the thought of a hundred years or ten years of such torment. But we should not deem ourselves worthy of the name of a disciple of Christ, if there were not in us that loyalty to his word which would lead us to embrace religiously every jot and tittle of it, whatever it might seem to involve. The only safe course is to abide by the words in which Christ and his inspired servants speak of the future of the wicked. They speak of the sinner's doom as irrevocable; as terrible, so that material figures representing the greatest torment, are appropriate. Christ has evidently no fear of exceeding in describing that doom; he believes it to be terrible beyond any conception that his words can awaken. We always have the feeling then that any interpretation of his words which would diminish in the mind of a sinner the conception of his doom, must savour of disloyalty.

As a matter of fact, men turn with relief from the picture of hell presented in the Gospel, to the doctrine of annihilation. A very little increase of the burdens of life makes death welcome to men. An eternal sleep does not appear to the sinner such a bad thing, especially as the alternative of future punishment. But we can easily understand how the privation of life might be made to appear to men something very awful. Let us suppose that some of Christ's people on this earth were suddenly invested with the very glory that Christ had on the Mount of Transfiguration; the person of each one divinely radiant; upon their countenances a seraphic expression of rapturous felicity such as eye hath not seen, ear heard, nor heart conceived; the New Jerusalem come down from heaven to this earth of ours, and its open gates revealing vistas of unimagined happiness and love and loveliness; suppose this glory, honour and immortality, still attainable by believers, but unattainable by the rejectors of Christ; it is evident that the latter would be filled with unutterable torment in the immediate view of what they forfeited by their folly and rebellious self-will. In this connection, and by way of illustration, we repeat what we were once told by a man who had been brought under deep conviction at a time of awakening. He said that his distress was so great that he left his usual work, and spent the days in wandering about the woods in the neighbourhood, returning at the close of day to attend the evening meetings. One evening, as he was passing a blacksmith's forge, he stood and looked at the blazing fire, and felt that it would not add to the torment he was then suffering, to be thrown into it. We do not believe that there is any agony like that of intense conviction of sin. Add to this the very vision of what has been forfeited by sin, the glory that shall be brought unto us in the revelation of Christ, and it is evident that all outside the New Jerusalem would be to the unhappy denizens as a lake of fire, or a region of outer darkness, a place of torment and gnashing of teeth, even though the most beautiful scenery of earth were about them, and the blue heaven above them. The things that once delighted them would now be loathsome; every beautiful thing, telling of God's love, would only be harrowing as a two-edged sword, because of their having rejected the Gospel which proffered them that love.

What is life, what is death, as these words are used generally in the Bible? In thy favour is life; the favour of God, which implies union with God, this is life; the privation of that favour is death. Without the favour of God a man will be liable to the pains and disabilities of this earthly state, to death of the body, to judgment and to condemnation. Death is the opposite of life; and we must know what the life is before we can know what the death is. We shall not fully know what life in Christ is, till we shall be like him and with him in glory, and then shall we know what death is. Jesus, who is himself to execute judgment upon the ungodly, and who knows perfectly what that judgment will be, has used the strongest terms that language affords to express the nature of it, and woe unto us if we diminish the natural force of that language. As we have said before we abide by the language, feeling that it will be fully verified in the last day.

WHAT IS TRUTH?

Whosoever shall call upon the name of the Lord shall be saved. (ROM. x. 13.) There is not a passage of the Bible in which the freeness of the Gospel offer is more emphatically declared, than this. (4—13.) And if we take the 9th chapter in the rigid sense in which many take it, this chapter stands in the greatest possible contrast with it; just as the 8th chapter does with the 7th, if we accept the common interpretation of the last mentioned. But God is consistency itself, and so is His word; and it is evident that neither in the 7th or in the 9th chapter does Paul set up an image to be thrown down in the next. The apostle's aim in the 9th chapter is not to close a door, but to open one, and make it evident that *whosoever* calleth on the name of the Lord is saved. His doctrine of election is not the closing of a door against the non-elect, but is for the purpose of hindering the Jews from closing the door against the Gentiles as non-elect. When Paul, at his last visit to Jerusalem, 20 years after his conversion, was making his defence before the people (Acts xxii.), they heard him quietly all through the account of his conversion and profession of Christianity, but when he came to the point of his being commanded by the Lord Jesus to go with the Gospel to the Gentiles, they would hear not a word more, and cried out with one voice, Away with such a fellow, for it is not fit that he should live. This was the horrible thing that filled them with rage against him. There were other apostles and many Christians in Jerusalem with whom they did not interfere, for none of these had taken any conspicuous part in the work of gathering Gentiles and Jews into one church, and giving to all equally the scriptures and the promises. Paul had a tremendous fight to wage, to secure this point and make it clear that the calling of the Gentiles was a part of God's original purpose. And when he was in Rome he tells the Ephesians that he was a prisoner for the Gentiles, because it was on account of his battling for their right to the Gospel and the ancient promises that he was arrested. Read that epistle to the Ephesians, with this idea in mind, that the Christians there were often beset with teachers who maintained that the conversion of the Gentiles was an innovation, a departure from God's plan, and that if they remained in the church, it should be on sufferance, and as occupying a very inferior position to the Jew; read it with this fact in mind, and the references to election and predestination will all become intelligible at once. So from the outset he uses the word 'us' to show how he identifies himself with them. With this idea in mind, reading the 9th and 11th chapters of Romans, I have been astonished at the light that is fallen upon them, and at the strange prepossession that hindered me so many years from discerning the real scope of the Apostle's argument. Peter, in his second epistle, (iii. 15) declares that "the long suffering of our Lord is salvation;" "he is not willing that any should perish, but that all should come to repentance;" and he adds: "even as our beloved brother Paul hath written to you, as in all his epistles, speaking of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Comparing this with the warnings given in the previous chapter, we see the kind of wresting referred to; the disposition to ground the hope of salvation upon some past experience or act of faith or profession, without walking in the spirit. But the things cease to be "hard to be understood" when we once comprehend the apostle's standpoint, and the aim which his argument proposes to accomplish. They who are intent on finding the rigid predestinarian sense, find their difficulty in passages which set forth God's willingness to save all, a willingness so great that on that very account he keeps back the 'day of the Lord;' and Peter is quite as obscure to them as Paul is.

How shall they call on him in whom they have not believed? And how believe in him of whom they have not heard? And how hear without a preacher? (14.) The argument is most important. God has no secret way of saving men apart from the Gospel. When he made choice of this, he counted the cost, and committed himself absolutely to this way, namely, of using man for the publication of the Gospel. In order that men may savingly call on the Lord, the everlasting Gospel must be taken to them; without it they perish. The tremendous responsibility thus laid upon men, they desire to shake off; they ignore it; they bring forward a new gospel, the Gospel of their own intuitions, and the first beatitude in this is, Blessed are they that sit in heathen darkness, for God in his mercy will not hold them accountable; He is rich in mercy not merely to those who call on him intelligently and believingly, but to all. Meanwhile, from century to century the nations sink deeper and deeper in the slough of sin. The world may wait 10,000 years, yet will it have to come back to God's truth and God's method, before His salvation shall bless the kingdoms wide that sit in darkness.

Even so then, at this present time also, there is a remnant according to the election of grace. (xi. 5.) God has cast away his people then, his chosen nation, says the Jew to Paul, expecting to crush him by this statement of what would follow from his argument. "God hath not cast away his people

whom he foreknew," replies Paul; and he cites the case of Elijah who thought the whole nation had apostatized, but found that there were 7000, about one in fifty of the whole perhaps, who retained their faith in God. In every generation of the Jews there was a certain number constituting the spiritual seed, concerned in the spiritual promises given to Israel; while the great mass, the outside body, were carnal, and only affected by the temporal promises of Scripture. The Mosaic covenant had special reference to temporal things, the Abrahamic to spiritual; and 'the ministration of condemnation' was that men might learn to desire these spiritual things and avail themselves of them. The revelation of God was before Moses and continued all through the Mosaic dispensation, that in every generation they who were brought to repent and believe might have everlasting life. As it was in Jewish times so it is now in Christian lands; there is a great body of nominal Christians, and a nucleus of true believers, the election of grace. God's purpose of salvation revealed of old to the prophets has not failed; that the many would reject the Messiah was distinctly foreknown and foretold, and that the few would believe was also distinctly foreknown and foretold. They who have believed on Christ have not come into the kingdom through any back-door, but just in accordance with the divine prescience and election. Nor is salvation of works; men are not chosen because of any moral superiority to others, because of anything in themselves, but simply by reception of the free gift of God. They came as suppliant rebels to the feet of their offended sovereign, and bared their necks to the divine sword, and heard the Gospel offer of life, embraced it and lived.

The rest were blinded. (7.) How? In what way did God give them the spirit of slumber? We are plainly told in the Gospels and Acts what God did. Christ's power and wisdom and love were all brought to bear upon them to win them to the Gospel; the mightiest motives were presented to them; but the Jews were blinded by their wrong conceptions of the Messiah; in reading the prophets they refused attention to what was said about a suffering and despised Messiah, and heeded only what was said about the glory that he should bring to the Jewish nation. So men in Christian lands are at this day blinded in reading the scriptures, and are hindered by their prejudice and worldliness from seeing the things that relate to salvation. See in John x. 39—41 in what way the Pharisees were blinded. The apostle freely uses strong language because he supposes that all his readers are safe against the blashphemous idea that God does anything with a view to hinder the salvation of men; all that can be said is that there comes a time when he ceases to ply them with the persuasives of the Gospel. And one of the things that tended to deepen the spiritual slumber of the Jews, was the calling of the Gentiles; this completed the hardening of their hearts; the god of this world blinded their unbelieving minds, lest the light of the glory of God in the face of the crucified Jesus should shine unto them. The parable of the fig-tree illustrates this matter. 'Three years have I come seeking fruit;' referring to the gracious invitations and powerful influences addressed to the Jews in the ministry of Christ. 'I will dig about it and dung it;' still mightier motives shall be brought to bear upon the nation; the raising of Lazarus was one of the last appeals made by Jesus to the people of Jerusalem; but all was in vain! and the withered fig-tree on Mount Olivet, over against the city, was left there to be a silent witness against them. But the gracious work of the Gospel was not yet intermitted among them. The Apostles testified of a risen Jesus, and so did the Holy Ghost sent down from heaven, and for many years they abstained from going to the Gentiles that the Jews might have no shadow of excuse for rejecting Jesus. 'Then, *after that*, thou shalt cut it down;' after all available means had been employed to win them to Christ, without success, then, and then only, were they left to hardness of heart. And so it is with multitudes in Gospel lands to this day. In a certain sense we may say, where grace hath abounded there sin hath much more abounded.

Thou standest by faith. (20.) *Goodness, if thou continue in his goodness.* (22.) How constantly Paul insists upon the responsibility of the believer to persevere, and how boldly he connects all with this. He is not afraid of 'ifs;' we have a dozen of them in these dozen verses 12-24.

As touching the election. (28.) In respect to that portion of Israel that have believed on Jesus. See verse 7.

That he might have mercy upon all. (32.) In this joyous strain concludes Paul's argument in reply to those who protested against the communication of Jewish privileges to Gentiles.

LEAFLETS.

"Let him that thinketh he standeth take heed lest he fall."—1 Cor. x. 12.

The true Christian may be compared to those remarkable plants which seem afraid to trust themselves alone or depend on their own strength. They love to cling for support to something else more substantial and permanent than themselves. You have seen the ivy fasten itself to a tower or a tree and climb steadily upward until it gained the top, and then, secure all along, spread out and around in shining leafed festoons to enjoy the breeze and the unshaded light of heaven. Such is he who, feeling himself too weak to alone live a godly life, purify his own heart, or do good in the world, attaches himself to the Perfect Man, and draws from Him all the stability, strength, and courage he needs to enable him to "live soberly, righteously, and godly in this present world." It does not make any great matter to the ivy whether or not you sever the stem from the root in the soil below. Once it has got a proper hold of its support it cares little for the earth or its nourishment, and rises and climbs and beautifies nearly all the same as if no separation between root and stem had taken place. I have seen plants of the same class which even spurn all connexion with the earth and merely coiling their long white roots around a tree, live and grow and put forth their large gay flowers.

Such are those men who are giants in good works, and whose holiness of life compels admiration from even the enemies of piety. The true disciple of Jesus is not of the earth, so far as his spiritual life, with its hopes and joys and triumphs, is concerned. The fountain of such a life is not in the earth, nor are the causes of its development to be explained or discovered by any of the sciences which pertain to physical or mental phenomena. The believer is a parasite, and his strength and happiness lie in the fact of his being so. Indeed, it is only when a man submits himself to this dependent and humbling condition, feels himself "ignorant and poor, and blind and naked, and in need of all things," that he can rise to the greatness and dignity of the sons of God and live a life of usefulness to his fellow-men. This is the great difficulty with men. They are willing enough to become good and holy, and to receive at last the never fading crown; but they do not like the humbling which must precede and ever accompany their elevation. They would gladly be the oak depending on its own roots or the tower standing on its own basis; but not the poor helpless parasite, clinging for life to the strength of another.

I have frequently observed in my little garden a well-known vegetable of extraordinary powers of growth and development. I have watched its progress climbing upward day by day, casting out its vigorous shoots in all directions and attaching them by strong curled tendrils to the supports conveniently placed to help it up. And when the long white fruit came and threatened by their sheer weight to pull down the stems to the very ground, I have seen the tendrils stretched and strained, but still firm in their grasp and ever equal to the strain put upon them. In fact, the greater the weight of fruit, the stronger seemed the holding power to grow. But sometimes the branches would take a random course and start off to extend themselves where there was no support. They would throw out their feelers, but only to feel nothing to lay hold of, until directed by some friendly hand to where there was a stay. All such branches made no upward progress, but hung downward feeble and powerless; and when a storm came, they would swing backwards and forwards, tossed about by every blast, now driven high in air, now dashed piteously down upon the saturated soil beneath.

In this see the Christian. So long as he clings closely to the only support in earth or in heaven he advances onward and upward, strengthening in himself and helping on every good work, "adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Not even the storms of life can shake or bend him from his course. And why? Because his strength is not his own, but that of another. He hangs on Him by whom the worlds were made, and who has all power in heaven and in earth. But when he begins to walk at random or fancies he can stand alone, make progress and bear fruit out of his own resources, then does he find himself like Samson awaking from Delilah's lap, suddenly become weak as other men. He is now elevated into sensational and fruitless enthusiasm, and anon he sinks down into the mud of worldliness and sensuality. "Let him that thinketh he standeth take heed lest he fall." Let go your hold of Christ, and a fall is the inevitable consequence.

My brother, you stand in Christ, not in your own thoughts or feelings, not in your own righteousness, not in your own strength. "I can do all things." How? through my own intellectual or spiritual attainments? through my own cleverness? through the aid of my friends or minister? no: "through *Christ* who strengtheneth me." When you feel enthusiastic in religion, examine the source of your enthusiasm, whether it be of the Spirit or of yourself, and take heed lest you fall. When you observe the rise of a sinful passion in your heart, take heed lest you fall. When you are brought into close connexion with temptation, take heed lest you fall. When you find yourself drawing off from Christ and your faith growing weak, take heed lest you fall. When you see others making shipwreck of their faith, take heed lest you also fall. Remember you have still a deceitful heart to watch over, a heart ever prone to depart from the living God, and take heed lest you fall. And remember too that your fall may be the fall of many others who know you or have heard of your religious professions. Act like the self-consciously weak and clinging ivy, ever firmly cleaving to the support it has chosen, not like the wayward self-conceited vegetable climber, risking its branches where there is nothing to hold by, and putting out its tendrils where there is nothing to catch. If you ever make such an attempt, take heed lest you fall.

R. A.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—It may seem to many bad taste, a want of appreciation of literature, and even somewhat uncharitable to criticise such a popular and well conducted Magazine as *Good Words*, but really the opening number of this year appears to deserve a few remarks. Indeed, the periodical seems to be drifting away more and more from its excellent motto. In the January number there is a long and interesting article on "The Ratha Jatra of Serampore." While the author very clearly exhibits the idolatrous practices of the crowds who attend this Jatra, it is very sad to find him treating the whole matter in such a spirit of levity, and rather commending than condemning the idolatrous enthusiasm of the worshippers of Jaganath. He does not conceal the fact of such worship. He says, "The eyes of the Brahmins and of the crowd are constantly turned towards the adjacent pagoda, whence a deafening sound of tomtoms and gongs comes rolling forth. Presently the crowd [of eight or ten thousand people] bursts out into a hoarse roar of *delight*, as, preceded by a group of minstrels and dancers, a body of Brahmins emerges from the temple, bearing in its centre a shapeless mass, enveloped in drapery. On they march to the platform; and another wild yell of *exultation* announces their arrival at its foot. The covered mass is lifted up reverently upon the platform; another shout; the priests tear off the drapery; a still louder burst of *applause;* and the Lord of the World sits revealed to his *votaries.* * * * While some of the Brahmins repeat *mantras* or incantations in which the crowd partially joins, others are bringing forward large jars of Ganges water, which they pour on the head of the idol. When they have finished, the crowd breaks forth into another great shout of *adoration*, and many *prostrate themselves before the great God.*" * * * "The Brahmins wipe their idol and carry it back to the temple, where his altar is soon filled with heaps of silver and offerings of sweetmeats or flowers; the priests loudly assuring the pious donors that their liberality has freed them from transmigration, and secured them Jaganatha's eternal favour." If this is not *idolatry*, what is? yet the author towards the end of his article unblushingly quotes an account of the Jaganath festival which I remember to have seen some time ago, reproduced from, I think, the *Friend of India*, and most justly commented on in the *Guardian*, striving to show that there was not the least impropriety in holding such festivals, in fact that there was everything to be said in their favour. Then adopt-

ing Mr. Routledge's view of the festival, the writer goes on to say;—"This is a very different picture from the lachrymose descriptions usually given of Jaganatha and his car, but it is not the less a true one. The man who can look with sourness upon an assembly of his fellowmen so bent on enjoying themselves as the Hindus at the Ratha Jatra, is not to be envied for his feelings." True, he need not look on with *sourness*, but if he has taken any note of how God views idolatry—as over and over again exhibited in the Bible—and if he has any respect for that august and holy Being whom he sees in such festivals dishonoured to His face, he will look upon those idolatrous scenes with shame and horror. Alas, that GOOD WORDS should be found toning down and popularising that which God hates, and on account of which He has scattered to the four winds one of the most highly favoured and mightiest nations the world ever saw!

In this same number for January there are two poetical pieces of a most extraordinary character to find a place in a professedly Christian Magazine. One of these, entitled, "The Old Garden," is simply a ghost story put in verse, and has neither moral nor any the least qualification to produce a good effect on the mind of the reader. The other, "Will o' the Wisp," though very pleasant verse, is to the last degree puerile, frivolous, and nonsensical. Jack and the Bean Stalk would be quite as appropriate in *Good Words* as Will o' the Wisp. Indeed, the former is superior to the latter, for Will o' the Wisp actually touches on the indecorous and indecent, and has at the close a tinge of what modest people would not tolerate. And this in GOOD WORDS, edited by Dr. Norman Macleod!

R. A.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

To the Editor of the "Bombay Guardian."

SIR,—I have lately read with deep interest an able treatise by the Rev. Henry Constable, Prebendary of Cork, on the Duration and Nature of Future Punishment, and as I believe the opinion relative to Future Punishment held by him to be the true one, and yet at present to be little known, I will with your permission state what this opinion is, and the grounds upon which it is based.

Mr. Constable begins by mentioning the three main opinions which are held relative to Future Punishment. "One of these makes it to be essentially of a *purgative nature*, to be temporary in its duration, and to have as its issue the restoration of all to God's favour and eternal happiness. This was the opinion of Origen. The second is that which has long been most commonly received. It makes punishment to be eternal in its duration, and supposes it to consist in *an eternal life* spent in misery and pain. This was the theory of Augustine. According to the third opinion, punishment is also eternal, but *death*, i. e. *the loss of life*, is its essence, attended and preceded by such various degrees of pain as a just and merciful God, for wise reasons, sees fit to inflict." The third opinion is that maintained by Mr. Constable. In proof of the eternity of punishment he quotes the following passages: Matt. xxv. 46, Matt. xii. 31, Luke xii. 10, John iii. 36, Matt. xxvi. 24, and Mark xiv. 21. He then continues: "In what will the eternal state of the lost consist? * *. We hold that it does not consist in an eternal life spent in pain of body or remorse of mind, but that a state of utter death and destruction is that state which abides for ever. * * * The process of dissolution will afford scope for that great variety of punishment which the reprobate will suffer hereafter, from that which in its justice is terrible to that which, with equal justice, is scarcely felt at all." Mr. Constable then traces the origin of the theories of eternal pain and of universal restoration, to Plato's doctrine of the immortality of the soul— * * "The idea that God has bestowed upon men, or upon any part of human nature, an inalienable immortality finds no sanction in the scriptures. The expression 'immortality of the soul,' so common in theology, is not once found in the Bible from beginning to end. In vain do men, bent on sustaining a human figment, ransack scripture for some expressions which may be tortured into giving it some apparent countenance. The phrase, 'living soul,' applied to man at his creation, has been by many Christian writers, ignorant of Hebrew, supposed to imply such an immortality. A slight acquaintance with the original language of the old Testament would have shown these writers, ancient and modern, that the very same phrase had been applied *to the lower creation* before it was applied to man (Gen. i. 20—21)." Again "the lower creatures are allowed in scripture to be possessed not merely of body and soul but of spirit likewise" (Gen. vii. 22; Eccl. iii. 19—21). So that the inalienable immortality of man cannot be inferred from the threefold description of him, as having body, soul, and spirit. "Immortality *was* given to man at his creation. * * *But it was alienable.* * * So He, the Lawgiver, said, when in giving immortality He also added the warning, 'in the day thou eatest thou shalt die.' * * Man sinned and lost his immortality. * * If immortality is to be his again it must be *as a gift restored and not inherited.*" Mr. Constable then proceeds to show that eternal death is eternal punishment; "the loss of every year of the life which the sinner might have had but for his sin is a punishment, and because the life is eternal the punishment is eternal also. * * * The term 'Eternal Death' taken by us as properly descriptive of the theory of the future destruction and non-existence of the wicked, is the very term used by the best writers of the periods before and after the birth of Christ, when they would describe the eternal loss of life and existence to beings who had once possessed it. Lucretius calls it 'Immortal Death;' Cicero calls it 'Everlasting Death.' Even Tertullian, though his theory compelled him to confound death with life, when he would describe a state from which there was no resurrection to life, can find no stronger, truer description of it than 'Eternal Death' (Lucretius iii. Cicero Tusc. Disp. i. 42. Tertullian, DeRes. ix. 331; Ed. Lut. Paris. 1667). Mr. Constable treats at some length the testimony of Scripture as to the meaning of death, showing that it means *the destruction and loss of life*; and he afterwards examines the following texts: Mark ix. 44, 'their worm dieth not, and the fire is not quenched: quoted word for word from Isaiah lxvi. 24, and if read there *with its context*, a moment's glance shows us that both the worm and the fire are alike external to, and distinct from the subject on which they prey, and also that what both prey upon are *not the living but the dead.*

Isaiah xxxiii. 14, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The eternity which is affirmed of future punishment does not refer to any eternity of life in misery, but to the *eternal extinction of life*, the *irrevocable loss* which the wicked will bring upon themselves. This is seen from the context of the passage. They who are spoken of in the 14th verse are "the people" of the 12th verse, who "*shall be as the burnings of lime: as thorns cut up shall they be burnted in the fire.*" The "everlasting burnings," then, are burnings *whose effects are endured throughout eternity.*"

Rev. xiv. 10, 11; xx. 10, "Of the worshippers of the beast we are told in the former passage that they 'shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: *and the smoke of their torment ascendeth up for ever and ever:* and they have no rest day nor night.' In the latter passage we are told that 'the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, *and shall be tormented day and night for ever and ever.*' * * Their sense we believe to be this—that the future punishment of all consigned to hell will be of an eternal nature, and that its fearful effect—the plunging of its subjects into death and destruction—will ever remain visible to the redeemed and angelic worlds." To prove that this is the sense of these passages Mr. Constable quotes other similar passages from the Scriptures. Jude, ver. 7, '*Even as Sodom and Gomorrha*, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, *are set forth for an example, suffering the vengeance of eternal fire.*' As to the sense of this passage: "*It is their overthrow in the days of Lot and their abiding condition ever since*, which are here placed before the ungodly as an example of what awaits them hereafter if they imitate Sodom." Compare Deut. xxix. 23. "Let us turn to another passage, from which in all probability the imagery of Revelation was borrowed, and see if it does not fully bear out our interpretation. Isaiah, in his own grand poetical language, is describing the temporal judgments brought by God upon the land of Idumea. He says, 'the land thereof shall become burning pitch. *It shall not be quenched night nor day; the smoke thereof shall go up for ever*' (Is. xxxiv. 10). Here, as in Revelation, we have the smoke of judgment or torment going up for ever! But would the advocates of Augustine's hell tell us that if we went to Idumea we should see people there who had been suffering pain from some period subsequent to Isaiah's prophecy to the present time. * * The present condition of Edom is the explanation of the poetic figure: its cities have fallen into ruin · the whole land is a desert." What is really meant by the terms 'eternal fire,' 'unquenchable fire,' so often applied to the fire of hell? "The passage from Jude leads us to conclude that it only burns *while it has anything to consume.* * * The classical scholar will remember the famous passage of Homer, where the Trojans hurl 'unquenchable fire' upon the Grecian ships, though but one of them was burned, and that one only half consumed.

Distinctions in Future Punishment. "Here we must remark that all the warnings of 'weeping and gnashing of teeth' are addressed *to the rejecters of proffered grace*, not one of them is addressed to such as the men of Sodom and Gomorrha, Nineveh, and Babylon, were in old times; to such as the men of Cabul and Bokhara, Teheran and Timbuctoo, are at the present day. The same holds good, we believe, of every especial warning found in Scripture. Now it is doubtless in these circumstances that we will find room for that great distinction in guilt, and consequent punishment, which Scripture repeatedly insists on." For some are the many stripes; for others the few;—how important it is that this truly Scriptural doctrine of Future Punishment should be held by Missionaries, especially by those labouring among an educated and intellectual people.

The treatise of which I have been sketching the outline contains some very interesting chapters on the divine justice, the origin, duration, and end of evil, and the rise of the theory of eternal life in hell, and of the theory of universal restoration. I will conclude with the following extracts from the last chapter:—

"Our theory is credible, and does not remove from the sinner the salutary dread of punishment. If, indeed, we taught that *the first death* was for him an eternal sleep, we confess that we would remove from his mind all dread of punishment. But we do no such thing. We affirm for the sinner a resurrection, a judgment, a sentence to the realm of hell, where he will suffer the due reward for his deeds ere he passes under the sad sentence of eternal death. * * * There is heaven and there is hell. There is eternal life and there is eternal death. The redeemed enjoy the one; the lost are the subjects of the other. The Book of Revelation describes the latter—'Death and Hades were cast into the lake of fire. This is the second death' (Rev. xx. 14). All that has been, and continued to be evil; the fallen angels who now move in earth and air; the spirits who are kept in chains of darkness; the multitudes who have died without God and without hope; the multitudes whom the last day will find impenitent and unholy, have all been consigned to one common scene of punishment. According to their deserving is their chastisement. The time for each one's suffering over, he is wrapped in the slumber of eternal death. Gradually life dies out in that fearful prison until unbroken silence reigns throughout it. They who would not find life have found death. *But the scene remains for ever.* As Sodom and Gomorrha have exhibited to every succeeding generation of men the Divine vengeance upon full-blown iniquity, so will the charred and burnt-out furnace of hell afford its eternal lesson to the intelligences of the future. As angels wing their way from world to world, as the redeemed touch with fresh delight their harps of gold, as new orders of spiritual life are called into being, so the nature and end of sin are always remembered in that scene where so many of the inhabitants of heaven and earth had bid an eternal farewell to the life of God which is so full of joy. That lesson of awe is read and pondered on by all. But it will be a lesson read without the shudder of anguish. They have drunk the waters of Lethe, 'the silent stream,' and forgotten long ago their misery. There is no eternal antagonism of good and evil, no eternal joining of the notes of praise and wailing; evil has died out, and with it sorrow; throughout God's world of life all is joy, and peace, and love."

A CIVILIAN.

The Duration and Nature of Future Punishment. By Henry Constable, M.A., Prebendary of Cork. Published by Longmans, Green, and Co., London. 3rd Edition, 1870. Price Two Shillings.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With reference to the Extracts from the Rev. E. Nangle's pamphlet on "The Revision of the Prayer Book," contained in your issue of the 2nd, might I be permitted to suggest, should that gentleman not already have done so elsewhere,

that the "Psalms for the day" be read from the "Authorized Version" instead of from the "Vulgate:"—in fact, be read direct from the Holy Bible? This would diminish the size of the Prayer Book, and not add to that of a "Church Service" (Book).

I presume Mr. Nangle would also revise much of the "Church Catechism." It is impossible for instance to explain away the faulty expressions in the "Baptismal Service," without cancelling the answer to the second question in said Catechism.

I would also suggest that Prayer Books be published containing no more than what is generally used on a Lord's Day (including the "Communion"), and that special services, such as Baptism, Ordination, Thanksgivings on particular occasions, &c. &c., form a separate volume.

Does Mr. Nangle advocate the retention of the Athanasian and Nicene Creeds? Also the "Commination?"

SIMPLEX.

To the Editor of the "Bombay Guardian."

DEAR SIR,—It was with extreme regret that I noticed in your issue of the 24th February last, the extract of a letter by the Bishop of Bombay on the "Native Christian Alliance," which was formed last year. With all due deference to so high a Dignitary in the Episcopalian Church of England, I could not help feeling when perusing that one question in the aforesaid extract, viz. "What then must a Christian, or at least a Churchman, say if he is asked to ally himself with other Christians?" and his remarks on the same, tended more to sever than otherwise the Christian and charitable feeling which should always exist between Protestant Churches.

The Episcopalian Church of England is a Protestant Church, and therefore raises its protest against what? Surely its chief object is not against the minor differences of Dissenters, but against the errors of Popery. Dissenters as a rule are off-shoots very often of the Episcopalian Church of England, and have dissented from her for various reasons; and as in most instances these are not of vital importance, would it not be better therefore for Members of the Episcopalian Church of England to endeavour as much as possible to try and smooth away such differences existing between them and dissenters, than to keep up an uncharitable feeling towards them?

It is a common, but a very truthful saying nevertheless, that "Unity is strength," and consequently Protestants of all denominations should as much as possible wave all minor differences existing between them in trying to bring those who are out of Christ, into the blessed Church of the Redeemed in Christ? The very fact of Episcopalians of the Church of England and dissenters uniting together in so noble a cause would tend to reconcile one to the other more than anything else, and give less occasion to the Enemy of Souls triumphing over their differences, which in many instances are very insignificant.

Let all those who love the Lord Jesus Christ in sincerity love one another, and unite together in endeavouring to win souls to Christ. This will do the cause of each (Episcopalians of the Church of England and Dissenters) more substantial good and will be better pleasing to Christ.—I remain, &c.

PROTESTANT.

MY DEAR GUARDIAN,—One sometimes finds comfort when and where least expected. To-night I was much disappointed that I was prevented by family duties from attending a prayer meeting where a favourite preacher was to conduct the service. But after the little ones had eaten their supper, and I had heard them repeat their prayers, and got the infant fed, with a sigh of relief, but still secretly rebelling against my maternal cares, I took up the *Guardian*, and read your piece on "Ministering women."

The comfort I found was, that women in the primitive Church were considered to be performing their first duty "when they glorified Christ by performing faithfully the functions devolved upon them by their family relations," and I reflected that the precepts of the dear old Bible, ever new, hold good for modern times.

I am not sure that the "women folk," even of the upper classes (at least not a majority of them), have very much easier times of it than their toiling lords, all things considered. Some of us think that housekeeping in this country is by no means a sinecure. The necessity of weighing, measuring out, locking up, and the daily taking of accounts, and trying to keep cheating butlers within bounds, in families where economy *must* be attended to, makes some of us wish and long to be delivered from the trammels of "the habits of the country." Then, where there is a family of small children to be attended to, the sewing on of buttons and tapes, not to speak of making out of ground, is endless. Believe me, dear *Guardian*, there are many women in this country who deserve more pity than blame. I am not thinking of Bombay ladies alone, nor indeed at all, as I know scarcely any of them, but of the many careworn hearts throughout this too sunny land.

It is well known that the weaker sex suffer more than the stronger from the deteriorating effects of this trying climate: and indeed the most pitiable of all their sufferings must be that of want of employment. While there are many (who would but rank with the "poorest classes") who spend their days, and nights too, occasionally, in something very like toil, yet we know there are many like those you refer to, who weary in loneliness, having nothing to do. But even the busiest, who have the love of Christ in their hearts, may find a little time to minister to the wants of perishing souls outside the family circle. I am sure many of the residents in Bombay will not only thank you for reminding them of their duty and privilege, but will up and "work while it is called to-day," and try by brave, faithful efforts to reduce the "enormous amount of evil" in your great and important city. If we may not unite with Christian sisters in Bombay in their work, we can unite with them at least in prayer. Let them, as you suggest, begin prayer meetings among themselves, and they will have no difficulty in finding the fields of usefulness. As in the case of Hagar, prayer often opens our eyes to see what is otherwise invisible.

Life in this country must be a terrible weariness without some earnest work to be performed, whether it be the amassing of a fortune, working for honours in Civil or Military Service, or trying to make the way of salvation from sin and hell known in this heathen part of the globe. Women can scarcely engage their minds in seeking wealth or honours, but they can lay up glorious riches where there are no breaking banks, nor daring robbers, and by first learning from Jesus, and then declaring to the perishing poor ones His power to save, can win unfading honours.

Thanking you for your ever good counsel, and hoping you have not written in vain, let us trust that many earnest responsive hearts may be found in Bombay answering to your call.

MATERFAMILIAS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of the 24th ult. I observe a letter signed "Teachers," which appears to have been written in reply to a letter on Preaching *versus* Teaching. I have not seen A. N. C.'s letter, but from the "Teachers'" reply it would seem that they consider A. N. C. to have taken an extreme view. It appears to me that the "Teachers" have run to the other extreme, and in their advocacy of a new method have underrated the value of the old Apostolic way of evangelization. The teaching of the Gospel in English and Vernacular schools surely cannot be objected to, even by the most earnest advocate of street preaching. But this is not the point at issue. As far as I can understand the subject, the point that ought to be settled is, what is the most efficacious and scriptural plan of evangelization? We find societies and churches raising large sums of money for the spread of the Gospel. What is the best way to expend the gifts in the Lord's treasury? The matter which ought to be discussed is not What is a good plan, but What is the BEST way to spend not only the time and talents of the missionary, but the gifts of the Lord's people. "It pleased God by the foolishness of preaching to save them that believe." And who are we that we should extol our wisdom? "Hath not God made foolish the wisdom of this world?" It is only by the complete exposition of the Gospel plan of salvation, whether in the class room or in the bazaar, in public or in private; by sowing the seed of the word in faith and prayer; and by seeking the Holy Spirit to water the cultivated ground, that we can succeed. If the missionary desire to approach the perfection of the Gospel plan, he must give his whole time and energy to the preaching of the Word. The publications referred to by the "Teachers," with evident satisfaction, seem to be all in English, and are of course accessible to a very limited number of natives, for whose profit I presume they are designed. They may be good, but, if the "Teachers" have no more solid basis to rely on for the extension of the kingdom, I think the sooner they take to the preaching of the Gospel in the vernacular, the better. The questions about prayer, &c., could, I dare say, be as readily answered by preachers as teachers. A preacher can surely pray for a blessing on the Word of Life addressed to a bazaar audience, and I have no doubt the majority, if not all, do so. But let us remember that our Lord prayed "not for the world," but for his disciples, and for those who should believe on Him through their word.

I fear there is too much truth in the growing opinion that English Schools are fast turning into matriculation establishments. If "Teachers" are to succeed as Missionaries, they must succeed as preachers of the Gospel, and not as matriculators. If we find teachers giving the greater part of their time, and spending their strength on imparting secular education, and on the composition and compilation of mere secular books, I for one think there is real cause for alarm. I have heard that it is proposed by one Mission party in this Presidency to spend half a lac, or more, of rupees, on English school buildings. Now I submit that before Missionaries spend, or men propose to spend, such an amount of mission money on stone and lime, they ought to be certain that English schools are the BEST means of evangelization. And before Missionaries set out on the path of the preparation of mere secular publications, and devote themselves to an almost entirely secular course of instruction, they ought to pause and consider whether these are the best means of promoting the kingdom of our Lord. This subject is not one that ought to be considered in a partisan spirit; and teaching ought not to be preferred to preaching simply because a Missionary has work allotted to him inside the walls of an English school.

Looking at the difficulties of the work, I freely grant that there is a certain amount of satisfaction in having one's daily work cut and dry. It is a much easier thing to walk into the class room, and give a lesson in *English* or *Mathematics*, or on a chapter of the Bible, than to take one's stand in a crowded bazaar, and in the language of the people proclaim the glad tidings of salvation, it may be amidst the jeers of an ignorant populace and at the expense of dignity. It requires some self-denial to go from town to town, and village to village, and dispense with many of those comforts which are daily dropping on the heads of the Teachers who in general have no desire to leave the cities and city comforts. But I submit that for those who have left fatherland and friends for Christ's sake and the Gospel's, such trifles ought not to be taken into consideration. "Endure hardness." The cross of street preaching and itineration ought to be cheerfully taken up, and although it may seem foolishness to the advanced parlour Christians of the 19th century, who dislike extremely the idea of excitement, and of turning the world upside down, yet it bears the stamp of Divine approval.

If the writer might be allowed to give his own youthful experience as a scholar of a school in which the Scriptures were daily read, it would be this, that it created an intense dislike to the Scriptures. The daily reading of the Bible in the school room had almost steeled his heart against religion, and it was only under the faithful exposition of the Word in the Sanctuary that impressions were created which have never passed away. I do not deny that such faithful expositions and appeals may not be, and are not, made in English and Vernacular schools in India; but I fear that amidst all this secular excitement of "passing boys," there is a danger of the expositions of Scripture becoming dry disquisitions.

In conclusion I would suggest to the "Teachers" not to misapply the sacred text, and in order that they may see the twist given to the inspired word at the close of their letter, allow me to transcribe the verse; "And he gave some Apostles; and some prophets; and some evangelists; and some, pastors and *teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*" Let them also purchase Whateley's Logic, and study to avoid reasoning in a

O.

[We have received another letter on this subject (from F. C.), which the crowded state of our columns compels us to keep back till next week.—ED. *B. G.*]

Notices.

THE Fifth of the Course of Sunday Evening Lectures designed principally for Students and Educated Natives, will, D. V., be delivered by the REV. J. S. BEAUMONT, M.A., in the Free General Assembly's Institution, Khetwadi, on the evening of Sunday the 17th March, 1872, at 8 P.M. Both Natives and Europeans (including females acquainted with English) are invited to attend.

The Rev. William Taylor Preaches in the Framjee Cowasjee Hall every Lord's Day, at 11 A.M. and 6 P.M.

Epitome of News.

SATURDAY, MARCH 9, 1872.

—H. M. Ship *Glasgow*, with the remains of Lord Mayo, arrived here yesterday. Lady Mayo also arrived yesterday by train.

—Mary Winchester has sailed for England. She has relatives in Scotland.

—*Delhi Gazette:* "Witness to his exertions on behalf of the Society he represented, and aware of his great success for several years in collecting funds for its support, we cannot allow Mr. C. S. Smith, of the Army Scripture Readers' Society, to leave our neighbourhood without wishing him God-speed. He is on his way home, and leaves India much out of health."

—*Spectator* correspondent: "If Christiana Edmunds was insane, and therefore presumably irresponsible *at the time she committed her crime*, she ought to have been placed under restraint *previously to the perpetration of it*. Now, will any one be bold enough to assert that two medical men would have been *then* justified in signing a certificate which would have consigned her to a lunatic asylum? Or, if they *had* signed such a certificate, would not the relatives and friends who have now done their utmost to prove her mad have brought an action against them for falsely imprisoning a sane woman, and have procured her liberation?"

—The *Bombay Gazette* reports the completion of the submarine cable between Porto Rico and Jamaica, so that communication is now open from England to St. Thomas.

—The following extract from a little note written by Lady Napier to the pupils of a large girls' school in Madras, shows the interest that her Ladyship took in the poorest children of the community:—"It is a cause of great regret and sadness to me that, owing to a great calamity, Lord Napier is called to Calcutta, and that we must both leave Madras, which we love so well, so very suddenly as to prevent the possibility of my going to take leave of you all. I send each and every one my love, and shall never forget the pleasant moments I have passed in the ——. May every blessing attend it and each one of you." Our contemporary, the *Journal of Education*, observes that Lady Napier was the foremost mover in the work of Female Education in the presidency. "To Lady Napier's kindly constant encouragement belongs much of the progress that has of late years been made in this direction. An institution has been established in Tanjore which will stand as a memorial of her interest in schools for native girls; and many a girls' school in Madras, by its increased efficiency, will long bear testimony to the value of her Ladyship's untiring but unobtrusive labours, while her unflagging interest in all engaged in the work, her graceful presence, and her gentle manners, will not soon pass away from the memories of either the many pupils or teachers whom she was every ready to encourage and assist."

—The London correspondent of the *Indian Statesman* attended a meeting of the Positivists in London. The preacher was Mr. Richard Congreve: "When the lecture commenced there were just two dozen persons present, but several others dropped in before it was concluded. There were nine ladies in the room, all except one manifestly of the strong-minded class. Lord and Lady Amberley, Lord Russell's son and daughter-in-law, being advanced Positivists, used to frequent these gatherings of the English disciples of Comte, but they were not present on this occasion. The only Deity the Positivists worship is Humanity; and to this goddess they pray and ascribe praise. In Comte's house in Paris they had a representation of their Deity dressed as a woman; and as his disciples in Paris, who numbered from forty-five to fifty, still practise what they call Positivism worship, I have no doubt that the same figure of a woman is still to be found in their room as a representative of their Goddess of Humanity. Positivism may be described as Atheism in the most preposterous form which it has ever yet assumed."

—The *New York Herald* of the 10th ultimo gives the following telegraphic information respecting the movements of the expedition which it despatched some months ago in search of Dr. Livingstone:—

"Having again left Cairo with full supplies, the expedition reached Karasko on the 16th of January. Here a halt was necessarily made in order to prepare for the passage of the desert—a tedious and perilous journey, that will take eight days, even if everything should go well. This is the very lowest estimate of the time that will be occupied in crossing an unbroken waste of arid sand, destitute of water and unrelieved by a single oasis. So long, however, as the *Herald* commissioner has only to struggle against these inanimate difficulties, little need be feared. It will be the after journey among barbarous, treacherous, and inhospitable peoples during which the graver perils of the undertaking will have to be encountered. It had been arranged to strike the desert at Moorabus Hammed, and then take a straight course for the fifth cataract. Already the commander of the expedition has busied himself actively in providing for the transportation of himself and his necessarily extensive baggage. Four fast riding dromedaries and fifty draught camels were to be bought, and in the course of a week or so this would doubtless be accomplished, though the task of assembling them together and completing the bargains with the natives is slow business."

MONDAY, MARCH 11.

—The *Times*, describing a recent balloon ascent at Vincennes: "M. Dupuy de Lome ascended himself and conducted the whole expedition. Thirteen persons were on board besides—M. Zede, a naval engineer, some friends of M. Dupuy de Lome, and eight men for working the screws; four were to pull at once, and the calculated rate of motion in air perfectly calm was eight miles an hour. The wind was blowing from the south at a rate of 42 miles. M. Dupuy de Lome only expected a slight deviation from the direction of the wind, according to the composition of forces. The expected deviation was obtained several times during the journey, and the rate of the directing power was slightly superior to the calculation. Inside the balloon is a smaller one, which is filled with common air through an air-pump, for taking the room of the gas which escapes in consequence of the dilatation. That part of the apparatus proved also a great success, as the balloon was kept quite full until the descent. That operation was also most successfully effected, owing to the elongation of the balloon, which is elliptical, the great axis being three times the length of the smallest. The great section perpendicular to the great axis is about 1,100 square feet; and the resistance is about $\frac{1}{15}$th of the resistance for a plane. Consequently the descent was very easy, in spite of the great wind prevailing then. The balloon descended at Nayon, about 90 miles from Paris, in the direction of Brussels. It will be sent to Vincennes to wait for other experiments. The weight of the car was 1,000 lb., of passengers and crew 2,200 lb., besides the screws and balloon. With such a weight it is possible to employ a steam engine. The rudder was a square sail, which acted most effectually. Many evolutions were executed during the journey, which lasted during something less than two hours."

—*Times of India*; Calcutta telegram: "Lord Northbrook has intimated by telegraph that on his arrival he will spend a fortnight in Calcutta.

"The Opium sales have closed, showing the revenue from that source to be one million and a quarter over the estimates.

"It is rumoured that the Income Tax will be abandoned."

—Out of 382 candidates who presented themselves for the examination for the office of District Pleader, thirty-seven passed successfully. Not one in ten.

—*Bombay Gazette*:—"An old Parsee woman, on Saturday, appeared before Mr. Dosabhoy Framjee, Second Magistrate, and after showering blessings upon him according to a peculiar Parsee custom of cracking the fingers against the temples, said that she had been put into much distress of mind as the widow of her brother had signified her intention to re-marry. Perhaps it is not generally known that, among Parsees, there are various religious ceremonies that require to be performed throughout the first year after the death of a person, and subsequently on each succeeding anniversary day, and unless such obsequies are performed, it is believed the soul of the departed will not reach the sacred heaven. Even the poorest among the Parsees incur debts to fulfil their obligations in this respect. This was how it came about that the old woman said she feared that her sister-in-law, on being re-married, would neglect the most sacred religious duty of performing those ceremonies."

The Magistrate could not help the woman. It is remarkable in how many respects the Parsee notions resemble those of the Hindoos.

—An elephant belonging to the Talookdar of Bazitpore, Dacca district, went mad the other day and killed eighteen persons,—eight women, two boys, and eight men.

—*Sind News*:—"Rather an unusual number of wolves appear to have found their way to within a few miles of camp limits. We hear of a pack of eight not far from the Commissariat slaughter yard on the road to the Hill districts, and of another pack of five on the way to Waghodur."

—*Advance*: "The leaven of Christianity is at work in Brazil. Fitly following the proclamation of Emancipation of its slaves, is the decree of the government that all girls and boys, between the ages of seven and fourteen, shall go either to public or private schools, and that children whose parents are too poor to give them decent raiment shall be clothed at the expense of the Provincial Treasury."

TUESDAY, MARCH 12.

—*Times of India*: "Lady Mayo embarked yesterday at 4-30 P.M. from the Government Dockyard. His Excellency the Governor, with Mr. and Mrs. G. S. V. Fitz Gerald and Aides-de-Camp, accompanied the Countess to the place of embarkation. The first boat which left for the *Glasgow* contained Lady Mayo and her son, the Hon. Terence Bourke, the Hon. Mr. Bourke, M.P., Major and Mrs. Burne, and Captain Robinson. This was followed by a boat in which were Mr. G. S. V. Fitz Gerald, Captains Straubenzie, Ewart, and Lockwood, and Mr. Souter. The *Glasgow* was lying a short distance off Apollo Bunder ready for sea. The embarkation, according to the express wish of Lady Mayo, was strictly private, no one but the officers required being admitted inside the Dockyard. The boats' crew all wore crape on their right arms, and black cloth was laid from the shed to the side of the boats. The *Glasgow* proceeded to sea at 5-30 P.M.; twenty-one minute guns being fired as she slowly steamed out of the harbour."

—A private in the 36th at Rawul Pindee, named Butler, took a rifle and 20 rounds of ammunition, and began firing promiscuously in the barracks. He shot one man, causing his death. After firing his fourth round, Butler was secured.

—*Indian Statesman*: "The Agricultural Department is about to commence a crusade against the drug *ganza*. Mr. Hume is able to adduce statistics showing that of all causes of insanity in this country, *ganza* is the most prolific."

—*Bombay Gazette*: "The Senate of the University determined yesterday evening, almost unanimously, to confirm the report of the Sub-Committee on the recent examinations. The effect of this decision is not to disturb the award of the Latin scholarships to St. Xavier's students, but to provide that examiners in future shall be chosen among men not engaged in the actual work of teaching."

—Same: "Last week a European lad went to bathe in the Mustan Talao, Camateepoora, and as he put his foot on a stone that was loose in the side wall, the stone fell out, and certain articles of jewellery were discovered concealed therein. The boy immediately took the articles to the Mazagon Police Office."

—Mr. F. D. Chauntrell in the *Englishman*: "With reference to the allusion in this morning's *Englishman* to defamatory articles on Lord Mayo, published in an English newspaper, it will interest many of your readers to learn from the following extract from Lord Mayo's will, relating to the bequest of his papers of a public or political character to trustees for publication, how he desired that his own reputation as a statesman should suffer, rather than be vindicated at the expense of the feelings of others:—

'I desire, however, that nothing may be published which in their opinion is calculated to wound

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or annoy any living individual, even those who have endeavoured by slander and malignity to injure and insult me.'

"Words like these require no comment, and deserve to be carefully weighed by those whose duty it may be to comment upon the public acts of Lord Mayo's life."

Wednesday, March 13.

—The *Times of India* hears that the Guru Ram Singh has been sent to Rangoon. Also that the Santal pergunnahs have been declared non-regulation territory.

—*The Rast Goftar* strongly objects to the policy of the Hon. Mr. Byramjee Jejeebhoy in spending lakhs of rupees on the marriage of his infant grandchildren, simply on the ground that he happens to have a few lakhs of rupees to spare, and blames the local English and Vernacular papers of Bombay for giving long and admiring reports of the festivities, comparing them to the world-renowed Arabian Nights' entertainments.

—On the 6th inst., a paper entitled "Notes on the Physical Geography and Ethnograhy of Central Asia," was read to the members of the Mechanics' Institute, by W. M. Wood, Esq.

Thursday, March 14.

—The English Mails of the 23rd, arrived yesterday at 3 P.M., a very quick passage for this season.

—*Overland Mail*, February 23: The Bill to legalise marriage with a deceased wife's sister has again passed the second reading in the Lower House. The votes were 186 to 138—48.—The Army Estimates give a total of 14,824,500*l.*, a decrease of 1,027,200*l.* upon the amount voted last year. In moving them, Mr. Cardwell gave an outline of the Army Reorganisation scheme, which is to weld into one harmonious whole the army and the reserve forces. It embraces equalisation of privileges between the Guards and the Line, and the principle of the localisation of forces. Territorial districts will be determined upon, in which two battalions of the Line, two battalions of Militia, and a certain number of Volunteers, Army Reserve men, and Pensioners, will be formed under a Brigadier. A limited number of officers will be allowed to retire from the regular army, receiving half-pay for ten years, on condition of joining one of the Militia regiments.

It is announced in Rome that the Pope has convoked the Œcumenical Council, which is to meet in Malta or the Tyrol. When it assembles His Holiness will leave Rome. Before issuing his circular, the Pope asked permission of England and Austria to hold it on their territory, on the ground that it was impossible for the Council to meet in Rome.

The China Submarine Telegraph Company have notified that on and after March 1 the rates for messages from London to Hongkong will be reduced from 7*l.* to 4*l.* 6*s.*, and to Shanghai from 8*l.* 5*s.* to 4*l.* 6*s.* To Japan the charge will be 5*l.* 6*s.* instead of 9*l.* 5*s.*

It seems pretty evident that Mr. Gladstone made a most serious blunder over the United States Case, and that no subordinate was shrewd enough to set him right. He saw a huge volume from Washington—the United States claims. He was busy with the British Case. It did not appear to have occurred to him to say, What is there? and if he had not time himself to digest "the dry and dull, but most able and close arguments upon the points connected with the *Alabama* and her consorts"—counterparts of the British Case which he believed them to be—to ask some one else to look into the volume for him. It was indeed Christmas time—holiday time for most people, but can any one imagine an energetic and brilliant minister sitting down indifferent to the contents of a volume so supremely important?

—The *Bombay Gazette* has a withering article upon the Jesuit Fathers of St. Xavier's, in connection with the late Matriculations.

—Same: "Mr. Bomanjee Byramjee Colah, who went mad soon after his arrival in New York, about two years ago, has returned to Bombay in charge of a committee, consisting of Major Constable and a medical gentleman."

—The P. and O. Company is about to utilise the Suez Canal by sending a regular line of steamers through it from Southampton to Bombay.

—H. M.'s troop-ship *Euphrates* arrived yesterday from Portsmouth and Suez with a total of 1,327 troops on board.

—125 marriages in the Barber caste took place in one day of last week.

—*Globe:* "The Government of Buenos Ayres have received despatches from the Tandil district, where the most horrible attrocities had been committed early last month. It appears that on New Year's morning, about three o'clock, the inhabitants were alarmed by shouts and cries of 'Death to all foreigners' proceeding from a crowd of from 50 to 100 men, who assailed the prison and overpowered the guard. An Italian happened to be passing at the time, and he was trampled to death under their horses' feet. About a mile from the plaza they came upon a troop of bullocks, carts, and drivers, and murdered nine of the drivers, who were Basques, besides wounding two others, who were natives. Taking the road towards Buenos Ayres, they killed a pulpero and his servant, after which they divided into two bands, one of which went towards Mr. Chaparro's store, and the other towards Mr. Henry Thompson's. At the latter place they killed Mr. William Gibson Smith and his wife, and shopman. Mr. William Stirling was left for dead; but, although fearfully wounded, is likely to recover. At Mr. Chaparro's store the band murdered 18 Basques, Mr. Chaparro, his wife, and four children, the eldest being eight years and the youngest only four months. Afterwards they pushed on for Mr. D. Ramon, Santa Marina's, at which place they were overtaken by the neighbours and National Guard, who shot six or seven of the malefactors, and captured as many more.

Friday, March 15.

—The Str. *Deccan*, with the English Mails, left Aden for Bombay, Wednesday at 8 P.M.

—Deaths last week 400, 59 above the mean. 71 deaths were by small-pox.

—The soldier Bradley, at Kamptee, has been sentenced to 56 days' imprisonment for stabbing his wife.

—The *Indian Statesman* of to-day has an excellent notice of the Bombay City Mission.

—*Times of India:* "The cost of the Census in Bombay has already paid itself fifty times over, and the abortive Toolsee controversy has afforded substantial service to the city—in the tacit but definitive abandonment of gigantic water supply schemes either at Shewla or elsewhere. Dr. Blaney thinks that Toolsee with Vehar will afford equal to 18 gallons per head; and the statistics of water supply in English towns, cited by Mr. Maclean—especially when it is remembered there is no water-closet system here, nor likely to be—are sufficient to show that if we only economise Vehar and secure the adjoining valley, Bombay will have enough potable water for the rest of this century."

"It appears that the Home Government have at length given two thousand pounds for the gold crown and chalice taken at Magdala. The amount will be distributed amongst the troops in the same manner as the proceeds of the other property captured."

TELEGRAPHIC NEWS.

London, March 9th:—In the House of Commons last night Mr. Gladstone, replying to Sir Stafford Northcote, detailed the arrangements which had been made by Her Majesty's Government for the education at Cheltenham of Prince Dejaz Alamayo, the son of the late king Theodore of Abyssinia.—The Indian Finance Committee have resumed their sittings.—Nobody has yet come forward to offer bail for the claimant in the Tichborne case.

10th:—Their Royal Highnesses the Prince and Princess of Wales have gone on the Continent.—At a banquet given to Lord Northbrook yesterday at Winchester, Mr. Grant Duff eulogised his Lordship's ability, and declared that the present state of affairs in India was satisfactory.—According to the *Civilian*, Mr. Morton will succeed the late Justice Norman.—The Travers-Twiss libel case still continues.

11th:—At a banquet given to Lord Northbrook on Saturday, his Lordship said that he should conform to the great principles of Indian policy as enunciated in Her Majesty's proclamation, and he added that he felt he was going to India at an auspicious moment.

12th:—In the House of Commons, last night, the Army Estimates were discussed. The amendment brought forward by Mr. Holms for a reduction of 20,000 men, and that of Mr. Muntz for a reduction of 10,000, were both rejected by large majorities.—Lord Northbrook, replying to a deputation which waited on him yesterday, promised to emulate the policy of the late Lord Mayo, and to develope the agricultural resources of India.—His Royal Highness the Prince of Wales arrived in Paris yesterday, and has paid a visit to the National Assembly at Versailles.—*Obituary:* Mazzini.

13th:—Lord Northbrook leaves for India on the 25th instant.—Conservatives have been elected members of Parliament for Wallingford and East Gloucestershire without opposition.—America's reply to Earl Granville's note arrived to-day.—*Obituary:* General Marcus Slade.—Her Majesty the Queen will leave England on a visit to Germany on the 26th instant, and return on the 15th April.—H. M. S. *Aurora* has struck on a reef off Plymouth.—Sir Charles Dilke's motion for the reduction of the Civil List is fixed for discussion on Tuesday next. In it he asks for full returns of the income and expenditure.—The Travers-Twiss libel case has collapsed. The counsel for the prosecution has announced that Lady Travers-Twiss has left London, and has refused to re-appear.

New York, 13th: The Erie Railroad Ring has completely broken down, and new Directors have been elected.

Paris, 13th: The National Assembly have voted the first article of the project for punishing members of the International Society by 501 votes against 14.—It is feared that disturbances will shortly take place in Spain in consequence of the coalition of the Radicals and Carlists against the dynastic Government. Senor Rios is taking measures to protect the throne.

London, 14th: A banquet was given last evening to Lord Northbrook at the Buckingham Palace Hotel, by his colleagues and friends. His Lordship has appointed Captain Evelyn Baring to be his Private Secretary.

PASSENGERS ARRIVED.

Per Str. *Como, 9th:*

From London.—Capt. and Mrs. Hodgson; Mr. and Mrs. Irwin; Capt. Bergman; Mr. C. P. Elliott; Mrs. L. C. Johnstone; and (2) Misses Johnstone.

Per Str. *South Tyne, 11th:*

From Liverpool.—Lieut. Col. Clarke; Mr. and Mrs. Tremlett; and Rev. Mr. and Mrs. J. T. Beaumont.

Per P. and O. Str. *China, 13th:*

From Southampton.—Mrs. Duhan; Mrs. Kemball; Miss Price; Mrs. Blyth; Mrs. Thomason; Mrs. Hewitt and three children; Mrs. Weir; Lieut. Col. Williams; Mr. Baird; Col. and Mrs. Walker and child; Capt. Shirley; Lieut. Young; Mr. Brown; Mr. Dobson; Mr. W. Howard; Mr. Race; Mr. Clarke and son.

From Brindisi.—Mr. and Mrs. Willock; Col. Fife; Dr. C. F. Ogilvie; Miss Clarke; Mr. Leach; Mr. Cassella; Miss Myer; Col. Hire.

From Suez.—Col. Chitty; Miss A. Palles; Mr. Funcks; Mahomed Aziz; Mr. Ward; Mr. C. Thomas; Mr. L. McGowan.

PASSENGERS SAILED.

Per Str. *Urano, 10th:*

To Trieste.—Colonel C. T. Fordyce, C.B.; Colonel and Mrs. J. Michael and child; Major and Mrs. Chamier and two children; Major W. H. K. Bradford; Hon. A. F. Bellasis; Mr. R. I. E. Ollivier; Mr. Consul Reinhold; Mr. and Mrs. Treusch and 2 children; two Misses Dodt; Mr. and Mrs. R. Hamilton; Mr. and Mrs. Bellairs and three children; Mr. Polehampton; Dr. E. Trumpp; Dr. Elton; Dr. F. M. Clifford; Mr. S. E. Voigt; Mr. Hermann Con; Mr. C. Roser; Mr. E. F. Edwardes; Mr. E. Birkbeck; Mr. Copplestone; and Mr. Rantenberg.

To Port Said.—Mr. G. D. Nerutsof; Mr. J. Millener; Mr. L. Werndl; and Dr. K. W. Gratama.

To Suez.—Mr. Edward Flood and Mr. Nicolas Kontogeorgaki.

Per P. & O. Str. *Sumatra, 11th:*

For Southampton.—Mr. and Mrs. Colleson; Miss Blanford; Mrs. Campbell and 3 children; Mrs. Scott and 4 children; Major Inglefield; Mrs. Araron; Colonel J. Grant; Major Bulkeley; Mr. H. A. Acworth; Mrs. Langley and child; Captain and Mrs. Montgomerie and 2 children; Miss Hunt; Mr. M. MacDonald; Captain H. D. Webb; Mr. and Mrs. Lawrence; Mrs. Allan and child; Mr. A. Curtis; Mrs. Dyer; and Lady D'Oyly.

For Brindisi.—Mr. and Mrs. T. E. Smith; Lord Hereford; Mr. A. Shewen; Mr. C. E. Herbert; Mr. and Mrs. Fergusson; Major M. M. Prendergast; Colonel O. Wilkinson; Mr. Redger; Colonel Cooper; Mr. and Mrs. Lynch and child; Mr. Teachnon; Mr. D. Begg; Mr. Todd; Mr. Bland; Mr. W. Riddell; and Mr. Chutham.

For Suez.—Colonel and Mrs. J. D. Campbell; Mr. Wedderburn; Lieut. Colonel and Mrs. A. Drury; and Mr. Geo. Alexander.

For Malta.—Mr. and Mrs. C. Lloyd.

Per Str. *Hutton, 14th:*

For Liverpool.—Rev. Mr. and Mrs. Bruce and three children; Mr. A. Bissell; Rev. Mr. and Mr. Eyres Clinton; Mr. and Mrs. Forsyth Hunter; Mrs. Hanson; Captain and Mrs. S. T. Nicholson; Mrs. D. G. F. Newall; Mr. B. P. Pehelan; Captain H. S. Ruxton; Captain and Mrs. P. G. Sherlock and European nurse; Mrs. G. Strangways and three children and European nurse; Captain Scott; Mr. M. Scott; Rev. Mr. and Mrs. Wood; Rev. Mr. and Mrs. Wheeler; and two children.

For Suez.—M. G. Blake; Lieut. A. G. Hammond, and W. Rigby.

DOMESTIC OCCURRENCES.

DEATHS.

GILDER—March 12th, at 7, Hornby Row, Fort, Ambrose Kirk, child of the Rev. Charles and Sarah Ann Gilder, aged 3 years and 11 months.

HORE—March 13th, at the Marine Sanitarium, Bombay, Rowland Duncombe Standish, son of F. Standish Hore, Captain H. M.'s 39th Regiment, aged 2 years and 8 months.

BAILEY—On the 12th March, at Lanowlee, Cyril William, the child of Mr. and Mrs. Bailey, aged 6 months.

Advertisements.

MR. P. MYATT,

House Agent,

MAHABULESHWAR,

HAS Furnished HOUSES TO LET, as follow, for the whole of the HOT SEASON:

To Let for Hot Season, March, April and May.

Rent for the Season: 5 houses at Rs. 1,000 each; 2 at Rs. 900 each; 3 at Rs. 800 each; 2 at Rs. 700 each; 3 at Rs. 650 each; 3 at Rs. 600 each; 8 at Rs. 550 each; 4 at Rs. 500 each; 1 at Rs. 475; 1 at Rs. 400.

P. MYATT,

House Agent for Mahabuleshwar.

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